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## NOTES AND NEWS

**The Butterfly and the Spider among the Blackfeet**—Not very long ago, in *Forest and Stream*, I called attention to the belief held by the Blackfeet Indians that dreams are brought to us in sleep by the butterfly (*ăp ū'nni*). As my informant said :

"You know that it is the butterfly who brings us our dreams—who brings the news to us when we are asleep. Have you never heard a man say, when he sees a butterfly fluttering over the prairie, 'There is a little fellow flying about that is going to bring the news to some one tonight'? Or have you not heard a person say after night, as the fire burns low and the people begin to make up their beds about the lodge, 'Well, let us go to bed and see what news the butterfly will bring'?"

I called attention also to the sign for the butterfly—a design roughly in the shape of a maltese cross, one arm horizontal and the other vertical, which is painted on most of the more elaborately ornamented Piegan lodges, just below the smoke-hole and between the wings at the back of the lodge. This sign painted on a lodge indicates that the style and method of painting the lodge were taught the lodge owner in a dream. More recent inquiry leads me to suspect that the influence of the butterfly is not confined to dreams but covers sleep as well.



Fig. 3—Blackfoot butterfly symbol.

It is still a custom for the Blackfeet woman to embroider the sign of the butterfly in beads or quills on a small piece of buckskin, and to tie this in her baby's hair when she wishes it to go to sleep. At the same time she sings to the child a lullaby, in which the butterfly is asked to come flying about and to put the baby to sleep.

The word *ăp ū'nni* appears to have some relation to *ăpă wă'nî*, which means "talking around," or "talking in different places," "to go about telling news." *Ā wă'nî*, "he says"; *ăp ă wă' wă kă*, "he walks about." The prefix *ăp* seems to denote presence or existence in different places.

I have not been able to learn why or how the butterfly brings dreams or sleep. It is stated merely that it is soft and pretty and moves gently and that if you look at it for a long time you will go to sleep.

How widespread the faith in the butterfly as the American sleep-

producer may be—and this cross as its sign—I do not know. My direct testimony comes only from the Blackfeet, but the belief may well have been shared by their old-time allies, the Atsína or Grosventres-of-the-prairie, and the Sarsi, who with the three tribes of the Blackfoot nation—Sĩ'ksikau, Káfnah, and Pikü'nni—made up the five tribes of the "Prairie people." It is suggestive, too, that on the head of a Kútenai baby-board in my possession, there are embroidered three conventional sprays of flowers, each flanked on either hand by a cross, which certainly would have signified the butterfly as the sleep bringer, if the board had been ornamented by a Blackfoot woman. Crosses appear on two baby-boards figured in Prof. O. T. Mason's paper on *Primitive Travel and Transportation*.<sup>1</sup>

On a very large lodge shown in an old photograph of "Southern Cheyenne wigwams," kindly loaned me by the Bureau of American Ethnology, appear four maltese crosses, quite like those shown on some Blackfoot lodges, except that they are much larger and are differently placed on the lodge, being in pairs one above the other. The upper series is well below the smoke-hole, and the lower is just above the ground painting, which seems to extend four or five feet up the side of the lodge. It looks as if the complete upper series of crosses runs entirely about the lodge, and the lower series also, except where interrupted by the door.

Still more to the point is the fact that on some prehistoric Hopi or Moki pottery collected by Dr J. Walter Fewkes, and now deposited in the National Museum, appears a figure identical with the Blackfoot sign for the butterfly, and in close juxtaposition to it the unmistakable figure of a noctuid moth. It will be interesting to learn whether this belief in the butterfly as the god of sleep and this same sign for it have any general currency among the western Indians.

The use among the Dakota of the Latin cross to denote the dragonfly as a warner of the approach of danger, is interesting in this connection.

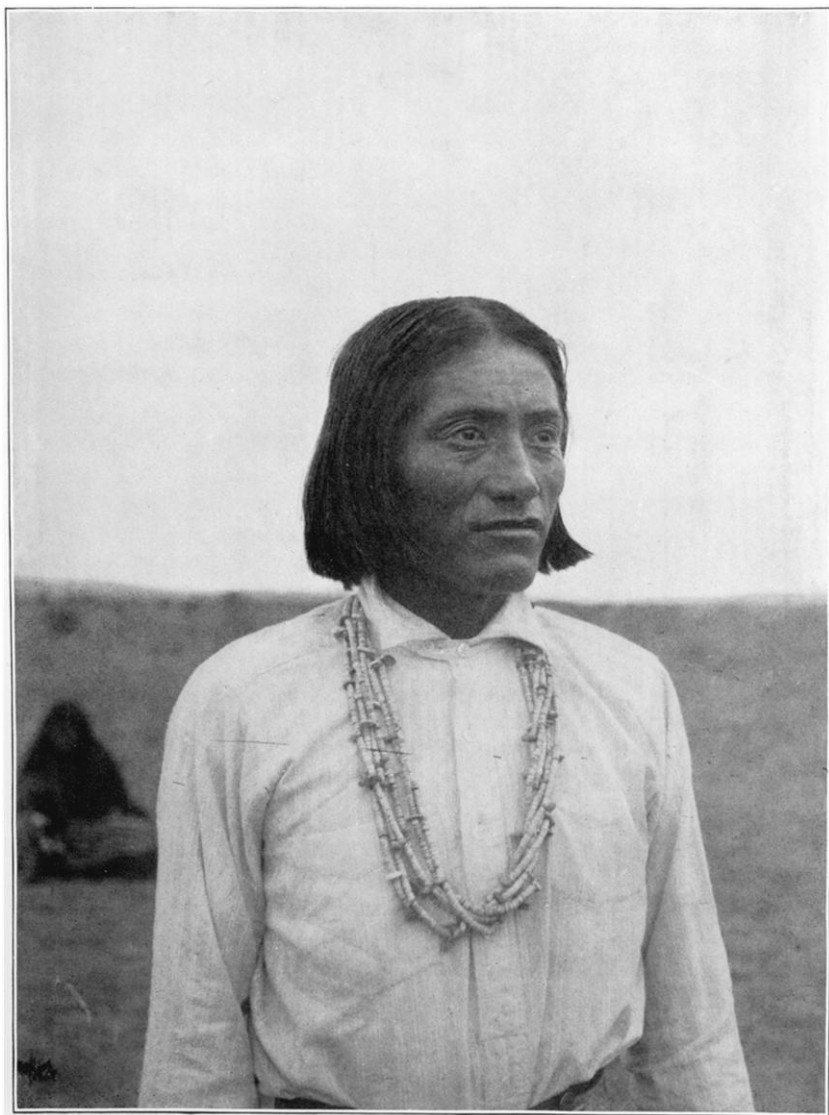
The Piegan Blackfeet call the spider "underground deer" (*ksū' ā wā kōs*), no doubt because of its rapid movements and the readiness with which it disappears from sight when disturbed. Its activity and supposed intelligence cause the Indians to hold it in high esteem. In ancient times there were religious beliefs and a ceremony about the spider, and though much of this has been forgotten, the animal still possesses a more or less sacred character among these people, so that even today in the ceremony of the medicine-lodge, the medicine-lodge women pray briefly to the spider and ask help from its intelligence.

<sup>1</sup> *Smithsonian Report*, 1894, pp. 516, 517, figs. 207, 208.

It is unnecessary to refer to the position which the spider holds in the beliefs of many other tribes. The subject is a familiar one. I may call attention, however, to the fact that among both the Cheyenne and the Arapaho the same word is used to denote "spider" and "white man," and that in both languages this word appears to convey the idea of high intelligence, being almost the equivalent of "wise or intelligent one."

GEORGE BIRD GRINNELL.

**Death of a Celebrated Hopi**—Kópeli, the Snake chief at the Tusayan pueblo of Walpi, Arizona, died suddenly on January 2, 1899. He was the son of Sálíko, the oldest woman of the Snake clan, which is one of the most influential as well as the most ancient in Tusayan. His father was Súpela, one of the chiefs of the Pátki, or Rain-cloud people, who came to Walpi from southern Arizona about the close of the seventeenth century. As chief of the Snake priests at Walpi in the last five presentations of the Snake dance at that pueblo, Kópeli had come to be one of the best known of all the Hopi Indians. He inherited his badge of office as Snake chief from his uncle, and was the only chief in Tusayan who had a Snake *típoni*. His predecessor in this duty was Nuvaiwinû, his uncle, who is still living, and who led the Snake priests in a single ceremony, after which it was found necessary for him to retire on account of his infirmities. At the celebration of the Snake dance in 1883, described by Bourke, Nátcíwa, an uncle of Kópeli, was Snake chief. The oldest Snake chief of whom I can get any information was Murpi, a contemporary of Macali, the Antelope chief preceding Wiki. Kópeli was a relative on his mother's side of both these men. At the time of his death Kópeli was not far from 25 years of age; he had a strong, vigorous constitution, was of medium size, with an attractive face and dignified manner that won him many friends both among his own people and the Americans with whom he was brought in contact. He was a thoroughly reliable man, industrious, and self-respecting. Although a conscientious chief of one of the most conservative priesthoods in Walpi, he was a zealous friend of the whites, and supported innovations introduced by them for the good of his people. He believed in the efficacy of the ceremonial rites of his ancestors, and performed his duty as priest without shirking. As Mr Thomas V. Keam, who knows the Walpi people better than any other white man, told the chiefs in council a few days after the Snake chief's death, "Kópeli was the best man of the Mokis." He was a *pac lolomai táka*, an excellent man, whose heart was good and whose speech was straight. To most Americans who are interested in



KÓPELI, LATE SNAKE CHIEF AT WALPI

the Hopi, Kópeli was simply the energetic chief, in barbaric attire, who dashed into the Walpi plaza leading his Snake priests in their biennial Snake dance. This is one of the most striking episodes of the ceremony, and its dramatic effect is not equaled in any of the other pueblos. It was through Kópeli's influence that the Snake dance at Walpi was the largest and most striking of these weird ceremonies in the Hopi pueblos. Kópeli welcomed the educational movement, and had two children in the school at Keam's Canyon at the time of his death. He was buried among the rocks at the base of Walpi mesa with simple ceremonies appropriate to a chief of his standing. The accompanying portrait is from a photograph made in the summer of 1898 by Mr A. C. Vroman of Pasadena, California.

J. WALTER FEWKES.

**Ohio Ethnology and Archeology**—The first number of volume VII of the *Quarterly* of the Ohio Archeological and Historical Society, containing 203 pages, illustrated, is devoted entirely to a memoir on the "Indian tribes of Ohio—historically considered," and a "Report of field work in various portions of Ohio," during 1898, by Mr Warren K. Moorehead. The preliminary paper on the Ohio Indians, which occupies the first 109 pages of the journal, is devoted chiefly to a summary of the Indian history of the state subsequent to 1750. Although necessarily compiled, Mr Moorehead has managed to bring into condensed form the chief events of this important period of the state's history. The principal importance to those already familiar with the history is the localization of events in consonance with modern geographic names. The only criticism, perhaps, is the distinction the author makes (page 15) between the "Chippewas" and "Ojibeways," which are in reality synonymous terms.

Unfortunately, Mr Moorehead, on account of ill health, was compelled to be absent from the state during the entire season, hence was unable to devote personal attention to the field work. Although he found a worthy substitute in the assistant curator, Mr Clarence Loveberry, an industrious and conscientious explorer, it is evident, from what he states in regard to the mounds and other works excavated, that more information would undoubtedly have been given had Mr Moorehead been constantly on the ground. Although no remarkable discoveries were made, the collections were considerable and valuable in making up the data relating to the archeology of Ohio, especially of Scioto valley, where the works examined are situated. The discovery of the remains of wooden vaults, and of layers of bark accompanying burials, forms cumulative evidence that the works of this

particular region are due to one people and belong to the same era. The results also tend to strengthen the belief that the builders of these works were related to the builders of those in Kanawha valley. The additional statistics in regard to the number, character, and distribution of the mounds given in the latter pages are worthy of notice. It is hoped that financial aid to continue this work will be furnished liberally, as these ancient monuments are rapidly being obliterated. It may not be out of place to suggest that it would perhaps be best to confine the work of a season to a more limited district, thus making the explorations more thorough and complete.

CYRUS THOMAS.

**Rare Indian Books Found**—Within the last year there have come to light three rare books of interest to students of American Indian linguistics. One of these is the anonymous *Primer for the Use of the Mohawk Children* (sq. 24°, 97 pp.), printed by Fleury Mesplet at Montreal in 1781, which hitherto was supposed to be unique, the only copy believed to exist being in the British Museum library. This little volume was formerly the property of Rev. Samuel Kirkland (1741–1808), who for more than forty years was a missionary among the Iroquois; but through a collateral branch of his family it found its way to California, where, about a year ago, it came in possession of Mr P. J. Healy, a book collector of San Francisco. Special interest attaches to the little primer from an historical point of view, as it was doubtless the product of the first printing-press set up at Montreal.

Of no less importance was the discovery, a few months ago, in the library of the late Horatio Hale, of Clinton, Ontario, of a copy of the 173-? reprint of the anonymous *Indiane Primer*, in the Massachusetts dialect, printed at Boston by B. Green in 1720, the only other copy extant being in the Lenox library, New York City. Both the known copies are imperfect, the Lenox copy lacking 38 of the 84 leaves, while from the Hale copy 10 leaves are missing. Neither volume contains the title-page, hence the exact date of this reprint still remains unknown. The original edition was printed in 1720.

The third of the rarer books alluded to is a copy of the whole Eliot Bible of 1685, an elaborate description of which, based on fifty-five copies known to Pilling, appears in the *Bibliography of the Algonquian Languages*. This newly discovered copy has been acquired by Mr William Wallace Tooker, of Sag Harbor, Long Island, and while not perfect, it is as nearly complete as twenty-six of the copies hitherto known. Many marginal notes in Indian, with the names of several Indian owners, make the book of special interest. For sixty-five years

the bible has been stored away in a chest in a garret. Notwithstanding the fact that of this edition of the Eliot Bible more than half a hundred copies exist, it has always been in great demand by bibliophiles, one purchaser having paid the sum of \$950 for his copy.

F. W. HODGE.

**Oriental Influences in Mexico**—Some time ago Dr Edward Palmer collected for the National Museum a Mexican rain-coat of palm leaf, called in Mexico "*China capote de palma*." The collection of rain-coats in the National Museum numbers about a score of specimens from China, Japan, and Mexico. Lately these rain-coats were laid out for comparison, under the impression that the Mexican style of this garment might be of Chinese origin. The result of the examination confirms the impression, and it is hoped that later the subject may be presented in detail. The word "*china*" is heard frequently in Mexico, applied, as a rule, to unusual or unfamiliar objects by all classes of the population. When it is recalled that the products of the Philippines were for centuries poured through Mexico to Spain, it would be strange if there were not many resulting traces of Eastern influences in Mexico. These influences may be looked for especially in introduced arts and plants. As an example of present conditions, there is a manufactory in the City of Mexico which employs over four hundred Chinese in making small articles, such as souvenirs, to be sold to tourists.

WALTER HOUGH.

**Gabriel de Mortillet**—The scientists of Europe are mourning the loss of one of their most active collaborators, distinguished alike as an archeologist, zoölogist, and geologist. Gabriel de Mortillet, whose long and industrious career came to an end September 23d, was born at Meilan, Department of Isère, France, in 1820, and was educated at Chambéry; his devotion to scientific pursuits commenced in early life, and he soon became distinguished as a naturalist; but it was as an archeologist that he achieved the most distinguished success. In 1864 he established a monthly magazine, devoted to the development of the primitive history of man, under the title *Matériaux pour l'histoire positive et philosophique de l'homme*, which in 1869 became *Matériaux pour l'histoire primitive et naturelle de l'homme*, under the editorship of MM. Trutat and Cartailhac. In 1890 the journal was united with the *Revue d'Anthropologie* and *Revue d'Ethnographie* and issued under the title *L'Anthropologie*. Mortillet took an important part in the explorations undertaken by Napoleon III. among the remains of the Gallic peoples as an aid to his studies for a Life of Julius Cæsar. These researches led to the establish-



ment of a Gallo-Roman museum, to which Mortillet was attached and to which he devoted his energies until 1885, when he resigned in consequence of his election to the national legislature. He also took an active part in the proceedings of the Association Française pour l'Avancement des Sciences, the Société d'Anthropologie, and many congresses and meetings of anthropologists and archeologists. A memoir of his life, together with a bibliography prepared by his colleague Émile Cartailhac, is published in the September-October (1898) number of *L'Anthropologie*, Paris.

A. S. GATSCHET.

**Korean Crossbow and Arrow-tube**—The Koreans have a device for shooting short arrows with a bow, the draw of which is too long for the purpose. This device, hitherto undescribed, is called *sal-tong*, "arrow-tube," and consists of a tube of bamboo having a narrow strip removed throughout its length. One end of the tube is fastened to the wrist of the archer, the other end rests on the hand grasping the bow; the arrow is set on the bowstring with the head slanting into the slot, and tube and arrow are drawn back together. On the release of the string the arrow is discharged through the tube, and simultaneously the tube, having been drawn back past its support, falls down. There is a suggestion here as to the origin of the crossbow. The latter weapon is known to the Koreans, who call it *te-bak-sal*. It is a rapid-fire weapon, shooting four or five arrows in succession like the Chinese crossbow. The principal use of the crossbow was in war, although sometimes it was employed by hunters. The arrows were dipped in vegetal poison, the plant from which it was derived not being known to my informant, Mr Kiu Beung Surh.

WALTER HOUGH.

**Among the Murray Islanders** of Torres straits the only native numerals are *netat* (one) and *neis* (two). Any higher numbers would be described either by reduplication, e.g., *neis netat*, lit. two-one for three; *neis-i-neis*, lit. two-two for four, etc., or by reference to some part of the body. By the latter method a total of thirty-one could be counted. The counting commenced at the little finger of the left hand, thence counting the digits, wrist, elbow, armpit, shoulder, hollow above the clavicle, thorax, and thence in reverse order down the right arm, ending with the little finger of the right hand. This gives twenty-one. The toes are then resorted to, and these give ten more. Beyond this number the term *gaire* (many) would be used; and if it was necessary to be exact, *kupe*, or tallies, would be used.—Hunt in *Four. Anthropol. Inst.*, N. S., vol. I, p. 13, London, 1898.